

REINFORCING THE SOCIAL RELATION OF RELIGIOUS ETHICS: AN ISLAMIC PERSPECTIVE

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Abstract. *The term ethics (Ilm al Mu'amala), the science of practical ethics or Akhlaq, is used by Al-Ghazzali in his book ethico-religious system. Ethics involves assessing what is valuable and why? Ethics is a branch of philosophy that used to study ideal human behavior and ideal ways of being. The primary objective of this paper is to highlight and pinpoint the significance of social relation and social welfare in Islam. Society is a group of people involved in persistent social interaction, sharing the same geographical or social territories. Like in India, it has large numbers of multi-cultural societies in the world. India is the epitome of the pluralism and it has the largest number of people of different caste, color, creed, and they live together. But nowadays, there are a huge existence of the Social injustice, Social inequality, and also social Issues in all over the world. Social responsibility is an ethical theory, in which individuals are accountable for fulfilling their civic duty; the actions of an individual must benefit for the whole of society. This paper intended the perspective of Islam in the social responsibilities. What should be the relation of Muslims towards the Non-Muslim and how should make the behavior with them. The Prophet Muhammad Said; "do not sever the ties with your relations even if they have severed them with you". There may be morality without religion, but there has not been a religion without morality. The Topic depicts, the Islamic way to existing the peace and harmony by making the social relationships with different people of the different communities. Moral values that are inherent in society create a distinction between right or wrong. As the prophet Muhammad (PBUH) makes good relation with the Jews. Islam wants its adherent to be just too every human being (Al-Qur'an 5:2-8), which make the proper social structure of the society.*

Key words: Islam, Ethics, social relation, Unbelievers, Peace and Harmon

Introduction: Definition and Source of Islamic Ethics. The ethics of Islam is being defined as *Akhlaq*, the Plural of *Khuluq*, which means character and nature. The word *Akhlaq* is words that have a close relationship with the word *Khaliq* (the creator) and *Makhluk* (the creature). So, *Akhlaq* could be a good relationship between *Makhluk* and *Khaliq* themselves. The term *Khuluq* has been mentioned in the Holy Qur'an, Allah says: "And You (Muhammad) are on an exalted standard of character" (Al-Qur'an: 68:4). The definition of *Akhlaq* as the 'science of the human soul' and it was further elaborated by the successive philosopher and writers on Islamic ethics, such as Al-Ghazzali, Fakhruddin Al-Razi al-Tusi, and others.¹ But Qur'an and Hadith are the primary sources of Islamic ethics and morality.

In the literal sense, the word '*ethics*' means character, nature, and disposition, it has the technical meaning also that ethics is the area of study concerned with what is morally good or what is morally bad. Every society has a set of norms which is given by the society as well or by religion. Here we deal with Islamic ethics, so Islamic ethics is the set of norms that guiding each and every Muslim to devote his life goods and civilized. Islam presents itself as the best way of life of the people and to achieve the salvation of life hereafter. It also teaches the lesson of brotherhood regardless of their religion, creed caste beliefs, language, tradition and culture and ethnicity. The holy Qur'an prohibits insulting other Holy books which belong to the people of others' beliefs. Many verses of the Qur'an say that Muslims should be truthful, trustworthy, humble, kind, and generous. They are asked to repel evil with goodness and pardon others. As the Prophet said that "*He is not a perfect believer, who goes to the bed full and knows that his neighbour is Hungry.*" Here no mention that Muslims and Non-Muslims but the Prophet said that it's your responsibility to take care of your neighbor, whether the neighbors are Muslims or Non-Muslims.

Religions have a great contribution to human life and community; it improves the understanding of human nature in a way in which the society exists in well-being. The people need for the soul in rest of peace, love, beauty, and compassion that could be provided by the religion. Human solidarity is the concept that

makes the '*oneness of Human*'. Humans tolerate each other's even the people of the world have a diversity of culture, color, and creed.²

The religion of Islam becomes the discourse in the world's politics. After 9/11, the defamation of Islam has been started because of their political benefits. While The Holy Book of Qur'an is called the '*book of Guidance*', which shows the path of human life as well being. Islam is the religion which shows the complete path of life. There are several verses in the Qur'an which mentioned of Social relations and the existence of societal Institutions. Qur'an and Sunnah focus on the social welfare of the whole community, not especially Muslims. Islam teaches us non-violence, the Qur'an described in (2:205, Al-Qur'an) that "*Allah does not love disorder*", the Surah depicts the disturbance that disorders the system of society. Allah does not love the destruction and the violence in the society. The author describes the social relations with people, whether they are Muslims or Non-Muslim. In the contemporary world, in which we live have crises of emotions, sympathy, humanity, and justice and justice could be called '*soul of the Society*'. There is needed to make the interact with the people and help, who are under privileges, so, the author has tried to describe the social relations in the Islamic perspective by which the readers could get benefits from this article.

Manner Based on the Ethics of Living in the Society

The Individual is the basic component of society. The interactions of an individual with each other make a group and these groups developed the relationship to each other and lead to the society. Society is the group of people where the people of the diverse community living together. Islam is the religion that promoted the ethics of living among the society. The ethics of life make the relation and the bond that is made good manners. Allah creates human differences by their races, languages, creed, caste, and color just for those humans to get to know and help each other. They also should have established a good relationship among themselves. Humbleness, greatness, and nobleness are always superior, and the person should not be judged by race, caste, and color.³ Allah Says in the Holy Qur'an:

"O mankind! We have created you in male and a female, and made you into nations and tribes, that you may know another. Verily, the most honorable of you with Allah is that (believer) who has at-Taqwa. Verily, Allah is all-Knowing, All aware. (Al-Qur'an 49:13⁴)"

Every Society has rules and regulations; no society can exist without the rule or norms, whether created by society or Allah. Religions have a great role in making a better society and have the concept of morality. Religions occupy a greater role in existing the society in ancient as well as the modern world. It is the world's great driving force in imparting guidance and inspiration to human being. It gives the sense of humor to identify the human being itself, and it also gives the realization of self-happiness. The religions make the pleasing world of human well-being and peace. The belief of all religions is to stabilize the foundation for the existence of Men, Nation, and civilization. There is a conflict between the believers and non-believers, those who are the believers. They have the perceptions for the development and peace of society, but those who are non-believers and they think it's a massive barrier to society's progress and countries. It's a worse tool for society and the source of prejudice.

Social duties towards Neighbors:

1. One should help one's neighbor with money.
2. To visit him frequently, if he becomes ill.
3. If he dies, attend his funeral.
4. Try utmost to share his sorrows and increase his joys.
5. Send some cooked food and fruits to him.
6. If the neighbor throws dust and rubbish before your door, you should not mend it but advise him not to do so.
7. The smoke and smell from your kitchen should not disturb your neighbor.
8. Satisfy his needs if he becomes poor, needy, orphan, etc.
9. Also, exchange your gifts with your neighbor to make a good relation.
10. Remain away from ill-speaking, theft, barbarism, harm, and backbiting to one's neighbor.

The Concept of Peace in Islam. Islam command love, mercy and peace. Peace is an integral part of 'Islam.' The root word of 'Islam' is *I-s-m*, related to the Arabic word for 'Peace'. Islam is the complete system to devote the whole of life. The true followers of Islam never harm anyone by his words or his deeds.⁵ Allah says in the Holy Qur'an:

"You who believe! Enter absolutely into peace (Islam). Do not follow the footsteps of Satan. He is an outright enemy to you". (Al-Qur'an: 2:208)⁶

The value of the Qur'an holds Muslims responsible for treating all the people of other communities. Islam orders all the Muhammad (PBUH) followers to be kind and just, protecting the underprivileged people and helping the needy hands. These are all the good deeds which are given by the Islam to establish society better. It does not matter whether the society has Muslims and Non-Muslims. Allah says in the Holy Qur'an:

"If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land- it would be as if he killed all mankind, and if anyone saved life, it would be as if he saved the life of all mankind." (Al-Qur'an:5:32)

We are living in a world which is feeling crises of peace, lack of emotions, and sentiments. Not only the Muslims but also minorities are being targeted to persecute. People and innocent children are being killed in most spheres of earth. But who cares? So Islam says which have been discussed that the killing of the one innocent is the killing of all humanity. Qur'an is the book of guidance; it has laws that merely show the path of peace. To follow the Sunnah of the Prophet Muhammad (PBUH) can exist the communal harmony among the diverse communities. Because an important lesson that could be obtained from the life of Prophet Muhammad (PBUH) is that the power of peace is steadfast than violence.

Sabr means 'Patience' which has the significance of making society peaceful. It works in many aspects of life; when a person faced an unpleasant situation in life, he/she could have the power to keep the patience. In the contemporary world, we faced many unpleasant events which make us sorrow, and it may affect our personality, it will not develop our positive thinking.⁷ The Prophet said:

"Don't wish to meet the enemy but if you meet them, be patience" (Sahih Muslim)

This indicates that you should not attack first, but be patient and wait for the response of the enemy and maybe patience could be resolving the conflict as much as possible. So, Allah says: *"Fight in the way of Allah those who fight you, but they transgress not in the limits. Truly, Allah likes not transgressors."* (Al-Qur'an 2:190) The Qur'anic Verses indicate that even Islam has values of ethics and morality in war. So Islam has human values, whether they are Muslims and Non-Muslims.⁸ Of course, Muslims have greetings, but also Christians and Jews also used the greetings in its Aramaic (Salaam) or Hebrew (Shalom) forms before the birth of Islam.⁹

According to Craig Considine, a lecturer in Rice's Department of Sociology studied *"The covenants of the Prophet Muhammad with the Christians"* and found that these agreements established freedom of religion and civic rights for the Christians living within in the "Ummah'." The researcher argues that the covenants can be used to develop a more robust democratic partnership between Muslims and Christians in the Islamic world and elsewhere.¹⁰

Justice and Balance in Islam. Any of society can never be surviving without justice. Society has many diverse elements which create turmoil, and the people not only believe in justice, but they also satisfy with that. The concept of justice is related to dealings among human beings. It promoted the concept of equality. It needs, no discrimination should be made among the different people of the society. According to Aristotle, *"Justice is a social virtue which is concerned with relation with relationships between persons Justice alone is the good of others, because it does what is for the advantage of another."*¹¹ As we are living a world where no justice exists in the world, everyone wants to be superior and great. The people are thirsty for the blood of innocents to play the game of politics. Every day, the victims are screaming for justice, but nobody in the world listens to their voices. So, merely Islam has the solution to existing peace in the world. The Prophet Muhammad was an unbiased arbitrator as well as a leader who always does just to defend the ground. His ability was to not just merely for Muslims but also for Non-Muslims. So that, the Non-Muslims asked to him arbitrate in the conflict with the Muslims and sometimes amongst themselves.¹² Allah Says in the Holy Qur'an:

"O you who have believed, stand out firmly for Allah, and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to the piety and fear Allah. Verily, Allah is Acquainted with what you do." (Al-Qur'an:5:8)

Many Secular writers and historians have been acknowledging the justice of Islam towards other communities. The British historian, H.G. Wells, wrote the following: *"They established great traditions of just tolerance. They inspire people with a spirit of generosity and tolerance, and are the humanitarian and practical. They created a humane community in which it was rare to see cruelty and social injustice, unlike any community that came before it."*¹³ As we all know that before the advent Islam, the Arab society was in the darkness where there was neither justice nor any balance. However, when it comes after the establishment of Islamic society, Allah says to the Muslims to establish the justice and balance in the society. Allah says:

*"Thus have we made of you an Ummah justly balanced, that you might be witness over the nations, and the apostle a witness over yourselves" (Al-Qur'an:2:143)*¹⁴

So, Muslims are just and balance, not only for Muslims but also to other communities of the world.¹⁵ Syed Qutb wrote in his book *'Social Justice In Islam'* that "when Islam seek to established a complete social justice, it set it on a higher level than a mere economic justice, and a more elevated plane than can be attained merely by legislative measures; thus it establishes a comprehensive human justice."¹⁶ He added that Human justice is established on two strong foundations: first, the human conscience, working within the spirit of a man; second, a religious law system working in the social sphere. These two powers appeal to the depths of feeling in the human conscience. Balancing has significance in Islam; the Muslim society is planned on the basis of the brotherhood. It means respect, love, sympathy, and mercy for the believers and others also. On the basis of all the factors, we could maintain social relations. The following is brief, and it is enough to highlight the basis, depth, and importance of mutual relations.¹⁷ Allah Says in the Holy Qur'an:

"The believers are nothing else than brothers (in Islamic Religion), so make reconciliation between your brothers. And fear Allah that you may receive mercy."
(Al-Qur'an:49:10)¹⁸

Islamic Concept of Social Responsibilities. There is no doubt that man is a social being and he spends his whole life collectively in the society. Since human being needs the co-operation of fellow of human being in the society. Human being support in conflicts and there are many issues and many which are face by the human during such difficult problems he needs the help of people who live in the society. But each individual should understand their own rights. If the existence of the society do, not on the proper norm like, fellowship, attention to inferiors, indulgence, benevolence, charity, service to fellowmen, co-operation and similar qualities such society can never be considered to enjoy and prosperity.

Islam has the divine law which gives more importance to social relation. And it has issued perfect and comprehensive injections to strengthen the bonds of the brotherhood and the solidarity of individuals with each other. Through the proper norms society become amelioration to the social relation and strengthening the bonds in relations. The Social solidarity (*Takaful*) can be seen all aspects of the Prophet's Muhammad message. The history of mankind shows that few societies have developed as strong a sense of solidarity as closely acted as mercifully as having Islamic Societies. Allah Says in the Holy Qur'an:

"Have you seen the one who denies the Recompense? For that is the one who drives away the orphan, and does not encourage the feeding of the poor." (Al-Qur'an:107:1-3)¹⁹

So the Islam refuses to do such bad deeds or acts which may weaken your society. It suggests that these simple contacts should be made with cheerfulness, Greetings, and, if possible, with handshakes.

"A man asked the Messenger of Allah (ﷺ): "Which act in Islam is the best?" He (ﷺ) replied, "To give food, and to greet everyone, whether you know or you do not." (Al-Bukhari and Muslim)

The sole aim of the man on this earth is to love for 'Allah'. The people living on the earth should realize that the world where he living is the examination for the hereafter. This exam would decide about the next world how that would be. How much you have earns for the next life. The learners have more responsibilities in the society to teach them about the lofty moral, higher values of life and lead them to happiness²⁰. There are many responsibilities of a man like Marriage Practices, family responsibilities, and duties of the neighbor and Muslim communities. These are the responsibilities need to the full by the Muslims. Marriage is a social practice, but in Islam, it considers more worship than celibacy. Prophet Muhammad (PBUH) Said: "*Marriage is my Practice*"²¹. It keeps the person away from all bad deeds and *Zina (Adultery)*. First of all, we all have to keep starts take responsibility by doing married. Male and female is part of society. When you marry with the people of other communities, then there would be no racial discrimination and it would increase social interaction with the diverse communities. Duties towards friends, relatives, and make the relationship with non-blood should be precedence over the social duties. These become the highest virtues and make Allah pleasure. If any Muslim angry with another Muslim and he is not talking with him, the three days given to the person after that, it is compulsory for that to talk with him. Here Islam depicts the importance of social interaction.

There are two types of duties upon Muslims '*Huquq al-Allah*' (Duties to Allah or rights of Allah upon men) and '*Huquq al-'Ibad*' (Duties of men towards other men). In *Huquq Al-Allah*, the man has the duties of Allah upon him, like the realization of Allah, not to commit sin and fear Allah every moment of life. But in *Huquq al Ibad*, the man has duties not only Muslims but also on other believers. Like first duty of man towards the other men is to enjoy good and forbid evils, to visit sick, accept the invitation, try to make good relations with parents, brothers, sisters, neighbor, relatives, and non-Muslims also, help poor, care orphans, needy, salves and finally promote brotherhood, equality, honesty, truthfulness, peace, love sympathy and justice.

Despite the relative's duties, the duties of neighbor have the importance in Islam, whether the neighbors are Muslims and non-Muslims. One should not annoy them, but one should do well for them. There are three types of neighbor are as follows:

1. The unbeliever who has only one right
2. The Muslims who have two rights

3. The relatives who have three rights

If the neighbors of the believer are not happy with the deeds of his neighbor, then he should not be called a good believer of Allah.²²

The Ethical Teachings in the Qur'an are:-

1. Worship only Allah: (Al-Qur'an:17: 23)
2. Be Kind, humble and honorable to one's parents: - (Al-Qur'an:17:23/4:36)
3. Be neither miserly nor wasteful in one's expenditure: - (Al-Qur'an:17:26-27)
4. Do not engage in mercy killings for fear of starvation: - (Al-Qur'an:17:31)
5. Do not commit adultery: - And come not near to the unlawful sex. (Al-Qur'an:17:32)
6. Do not kill unjustly: - (Al-Qur'an:17:33)
7. Care for orphaned children: - (Al-Qur'an:17:34)
8. Fulfill promises: - (Al-Qur'an:17:34)
9. Be honest and fair in one's interactions: - (Al-Qur'an:17:35)
10. Do not walk on earth arrogantly: - (Al-Qur'an:17:37/31:18)
11. Fear Allah and speak the truth: - (Al-Qur'an:33:70)
12. Remain away from intoxicants and gambling: - (Al-Qur'an:5:90)
13. Be good and kind towards relatives and neighbors: -(Al-Qur'an:4:36)

These are the responsibilities which all Muslims have to fulfill even these are 'Fardh' on each and every Muslim; by following all these teachings of the Holy Qur'an, we can establish a better society. Islam has a complete social structure.

Relations of Muslims towards Unbelievers (Non-Muslims). Medina was the first example of the pluralistic society, which was established by the Prophet Muhammad (PBUH); it founded the first example in the history of the world where the Jews, Christians, Pagans, and Arabs live together. They established brotherhood among each other. They have religious tolerance, and non-Muslims have the right to enjoy their rights in that Islamic authority. The most important aspect of the Islamic Shari'ah is that there is no concept of Majority and minority in the Islamic political system. Prophet Muhammad (PBUH) can be seen as an advocate for a religiously pluralistic society in the covenants.²³

The social means humankind, living together in a systemic manner within a social structure. In the social structure, there may be many people who may belong to the other communities, the people living in the society as individuals or any group. Jary David and Julia Jary (1991: 245) defined "*social*" as also pertaining to human society and/ or to human interaction in organizations and groups. On the other hand, the word interaction carries different connotations in various disciplines. However, in Sociology, it is defined as "*a mutual or reciprocal action*" between two or more individuals (or between groups)²⁴

Islam is an ethical religion. Its laws and values are based on the most unbiased and solid moral foundation. Islam is not a religion in the usual sense of the word. It does not merely cover the human, but all the aspects of the humans as well as the other ecosystem of the world. As social interaction has been discussed before, according to all the religious perspectives, it plays a great role in the society better. All religions promote peace and harmonious life. If you have interacted with the people, the people would understand you and depict Islam. For example, Malaysia and Indonesia were the Islamic democratic countries under the control of the Chinese, but when Islam reached there, most of the people in these countries accepted Islam and became Muslim²⁵. There are several verses in the Holy Qur'an regarding the relation with the unbelievers. Allah Says:

"Say O you who deny the truth! I do not worship that which you worship, and neither do you worship that which I worship. And I will not worship that which you have (ever) worshipped, and neither will you (ever) worship that which I worship. Unto you your moral law, and unto me, mine." (Al-Qur'an: 109:1-6)²⁶

In this Surah, Allah commands the Prophet Muhammad (PBUH) that to give freedom to the Jews and the Christians of Najran of Medina. There were many rights that were given to non-Muslims in the constitution of Medina, which was called "*Salifah al-Madinah*".²⁷ In the book of E. Shaw (1981), interaction defines as when individuals "*emit behaviour in each other's presence, they create products of each other or they communicate with each other*". In this statement, he wanted to say that social interaction is a process of changing individuals' social actions and any group. They learn many things when diverse cultures intermingle to each other.²⁸

In the contemporary world, as we see that the whole world is in the crises of emotions, sentiments, and morality. The people have no hesitations to killing the people of the minority in which country they are living. There is no justice for the weak class of the society. The people have hatred feelings for peoples of

other communities. So, the developing world needs such a social structure in which they could easily survive. Where the people understand and respect the people of other communities. Spreading the misunderstanding among the people can only further magnify the distance between them. Very often, the politic is playing the game to defame Islam in the world. Many communal controversies converted into religious controversies.²⁹ With regards to communal harmony, it needs to make the interaction among the people and need to understand each other. Allah says:

“Allah does not forbid you to deal justly and kindly with those who fought not against you on the account of religion and did not drive you out of your home. Allah loves those who deal with equity. (Qur’an: 60:08)

Allah said to believers that you don’t have the right to hate for the non-Muslims, and Allah loves those who help the non-believers and those who do good behave with them. The Prophet Muhammad (PBUH) never avoids the non-Muslims. Medina was a city that has a pluralistic society. There were many non-Muslims during the prophets, but they get full respect. The people of the world are equal in the eyes of the Prophet Muhammad (PBUH). Article 20 of the Constitution notes how non-Muslim minorities have the same rights as Muslims: *“A Jew, who obeys us (the state), shall enjoy the same right of life protection (as the [Muslims] do, so long as they [the Muslims] are not wrong by him.”*³⁰

The Basic Principles Muslims of the Prophet’s Relations with Non-Muslims *Morality, Patience Constructiveness, respects of basic rights and freedom, invitation of Allah and the truth, ruling with justice, guarding and cultural differences.* These basic principles do not apply not only to Muslims but to all human beings, whether the people of the society are Muslims or Non-Muslims. The Prophet made a clear approach that must be taken towards those non-Muslims who agreed to live an Islamic state with the following words:³¹ Salam and smiling the part of Islam, and these consider the good deeds. Even Islam teaches the lesson of *Uswah Hasanah* (Noble Character), which is the best example of humankind and ideal for the followers of Islam.

Conclusion. As the topic, which the author chooses the title of the paper on related the religious ethics on social interaction an Islamic perspective how Islam works in the Islamic and democratic countries. What should be the way the Muslims living in the society? How the Muslims depict themselves as followers of Islam. According to Islam, the Muslim has the responsibilities on his shoulders. The author focuses on two aspects which is the most important part of the paper. One is social responsibilities as a Muslim and the second relations with non-believers. The author also discusses society as the collection of diverse elements, where the people of different caste creed and color living. The responsibilities have been given to the Muslims to look after the people who are under the privileges in their rights. Islam orders to help the poor make the existence of justice among the people. There would be no existence of society without injustice. On the other hand, in the recent world, it becomes difficult to survive in other communities. The authors have mentioned the ayah of the Qur’an in the paper, which depicts that do justice with the non-Muslims and don’t hate with them. In the Islamic point of view, Justice indicates placing things in their rightful place. It also means to give equal treatment. It is a moral virtue and an attribute of human personality.³² The Prophet Muhammad (PBUH) Said: *“There are seven categories of people whom God will shelter under his shade on the day when there will be no shade except his. (One is) the just leader.”* (Saheeh Muslim)

This paper's main objective is to show a need to make the social system that Islam indicates. It is satisfied with recognizing human dignity and respecting each other. The society associations, institutions, the organization could exist better on the three main objectives propagations persuasion and participation. The author tries to show that how these objectives and other objectives had been achieved by the Prophet Muhammad (PBUH) and his companions in the early Islamic society to make good relations.

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